

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof but of it."—ISAIAH.

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THE HOLY SPIRIT.

BY WILLIAM DREW.

In all ages of the world, when God has had a people upon the earth, and an agency has been employed by him to manifest to the people his requirements, it has been particularly told unto them that such agency was absolutely necessary to guide them in the path of duty. Thus, the faithful and honest-in-heart have been made acquainted with the mind and will of God, and they have ever been found humbling themselves before his throne, and entreating him to bestow upon them the gift of the Holy Spirit. Those who were blessed with the influence of the Holy Spirit in their hearts, and followed its whisperings, were made wise unto salvation; the vision of their minds was opened to comprehend great and glorious truths; they could gaze upon the distant future, and, with unerring certainty, could predict events which would transpire down to the end of time. By this Spirit Adam, after being driven from the Garden of Eden, humbled himself before the Lord, and, having obtained his favor, gathered his children around him and blessed them, predicting events that should

befall them and their posterity down to the latest generation. Enoch, the seventh from Adam, had the future opened to his enraptured vision, and beheld Jesus descending from heaven with his Saints. Noah, through possessing this gift, was preserved with his family in the ark, while the rest of the people, who despised the means by which he obtained salvation, were destroyed by a flood, because they would not listen to the testimony borne by Noah unto them, that unless they repented of their iniquities they would be destroyed. By this Spirit the Patriarch Jacob could pronounce blessings upon the heads of Ephraim and Manasseh, which have received abundant realization.

In many other instances, recorded in the Old Testament, we are permitted to see the great blessings enjoyed by those who have been favored by the Lord with this inestimable gift. Joseph, through possessing it, was elevated from a degraded condition to occupy one as second ruler in the kingdom of Egypt, and to be the means of saving that nation, as well

as his father's house, from starvation. Daniel, the Jewish captive, possessed more wisdom than all the learned men of the kingdom of Babylon, and we are told, in Scripture, that the Spirit of the Lord was with him—it lifted up the veil of futurity, and he was permitted to behold the kingdom of God rise in majesty and power, to spread over all the earth, and to be established never more to be thrown down. Not only does the Holy Spirit make itself manifest by opening to their gaze the future, but it qualifies the servants of God to perform whatever mission is assigned unto them. It gave the Apostles at Jerusalem, on the day of Pentecost, power to address, in their different languages, the assembled thousands who had gathered there to hear the word of the Lord; and, indeed, so extraordinary was the manifestation, that those who knew the Apostles to be simple fishermen, declared they were drunken. The close, however, of that day's labor of the Apostles, abundantly proves that it was most powerful in its operation. This it was which gave them such boldness to declare unto the Jewish nation that that Jesus whom they had slain was both Lord and Christ. Jesus himself considered the gift of the Holy Ghost absolutely necessary to qualify the Apostles for the important work they were about to commence, and he told them to tarry in Jerusalem until they should receive it from on high. Jesus calls it the Comforter, which should lead and guide them unto all truth, and show them things to come. It was, indeed, a comforter to them—it gave them courage and fortitude to bear up under all trials they were called upon to endure for righteousness' sake. When brought before the rulers and scourged, it was with them; when cast into prison and bound with chains, they could sing praises unto God. The Saints who received the Gospel through the Apostles' teachings, had the Holy Spirit conferred upon them through the laying on of the hands of properly authorized men, and it made itself manifest among them. For they were persecuted and endured many severe trials at the hands of their enemies: some were compelled to seek shelter in the dens

and caves of the earth—others were tortured, and the sentence of death was passed upon them—deliverance was offered to them if they would deny the faith, but the Holy Ghost buoyed them up, and, with a calm resignation, they endured all things imposed upon them, so that God might count them worthy to come forth in the morning of the first resurrection, and to enter into the kingdom prepared for them by that God in whose cause they were suffering.

Another characteristic of the Spirit is, that those who possess it are of one mind and of one soul; there are no divisions amongst them, no conflicting opinions to perplex and agitate the mind, but all, whether in things moral, social or religious, see eye to eye, as it is written,—“The watchman shall see eye to eye when the Lord brings again Zion.” Being all taught of the Lord and directed by one Spirit, no difficulties can exist, if all who profess to be the ministers of Jesus Christ, instead of depending upon their own wisdom and learning, would seek unto the Lord, in his own appointed way, for the guidance of the Holy Spirit. Differences which stand in the way and prevent their being united, and which appear now to them insuperable, would vanish like mist before the rising sun. Division would not increase, as it does at the present time, but the eyes of their understanding would be opened to see the fallacy of depending alone upon human learning; they could then understand the import of these words,—“No man can understand the things of God but by the Spirit of God.”—“If ye are not one ye are not mine.” “See that ye all speak the same thing—one Lord, one faith, and one baptism, &c.”

The accumulated mass of error, which for ages has been allowed to embarrass the theological student, would, with one mighty sweep, were such a spirit cultivated, be hurled into the sea of oblivion, no more to come forth to distort the vision or embarrass the mind of man. Another feature of the Holy Spirit is to teach men to love each other, to be kind and affectionate; to be truthful, virtuous and

Godlike, creating in them an abhorrence of all that is base and vile, and filling them with love for the beautiful and the good. That which will raise man in the scale of being and intelligence is, by its power and influence, brought from the eternal world, and communicated unto him. Jesus said—"He shall not speak of himself, but what he hears that shall he speak." Not only does it confer blessings upon man, but the hosts of heaven partake of its sacred influence; it teaches us the principles by which Jehovah works, by which he rules the hosts of heaven, and produces all the love and harmony which exist in that celestial abode. It dwelt in the bosom of Jesus when he volunteered to leave the throne of his Father, and the blissful associations in the courts above, to come down to this lower world to suffer and to die, that He might redeem us from the curse of the law entailed upon us through the introduction of sin.

The servants of God, in this our day, go forth in their weakness to the nations of the earth, depending alone on the mighty arm of Jehovah and the influence of the Holy Spirit to support them in the discharge of their duties. They suffer reproach and scorn from those to whom they have come with a message of life—for whose sake they have sacrificed home with all its endearments, and the associations of friends rendered sacred by a thousand ties. They are slandered and reviled, their names cast out as

evil, calumniated and abused, tortured and imprisoned, still they hold on their way with an amount of fortitude and cheerfulness that, at times, those who most detest them are bound to recognize and admire. These are the effects of the Good Spirit; it teaches us to count all earthly things as dross in comparison to the glory which shall be revealed. Its words are—"Fear not them which kill the body, but rather fear Him which is able to destroy both body and soul in hell." It revealeth itself to the Church at large in the gifts of tongues, interpretations, prophecies, healing, miracles, &c. It guides and instructs the Priesthood in their respective callings, and produces, through its harmonious operations, all those celestial endowments which make the Church of Christ the pillar and groundwork of truth. There is nothing good or praiseworthy, in all the creations of God, but what it is conversant with, and will use for the benefit and salvation of all those who, in the sincerity of their hearts, seek after righteousness. O, that man would repent of his sins! be baptized by one having authority for the remission of them, and be prepared for the reception of the Holy Ghost, which will be given unto him by the laying on of hands. Then shall he know that God is the same to-day, yesterday and forever, escape the judgments He will pour out upon the wicked, and be crowned with salvation and eternal life.

ADVICE TO THE YOUNG.

BY ELDER D. E. JONES.

—O—
 "But refuse profane and old wives' fables, and exercise thyself rather unto godliness."—PAUL.

Although eighteen hundred years have elapsed since the above was written, yet the saying is as true and of as much importance to-day, as it was at the time it was written,—it holds as good in every sense of the word. I, therefore, desire to call the attention of my young brethren and sisters to the words above quoted, as they were

written to one who was at that time young in the ministry. To my young brethren in the ministry I would say, that the importance of our calling is greater, and the responsibility of our stations heavier, than those of any other men upon the earth; hence, we have more work to prepare ourselves for the various duties that devolve

upon us, in order to fulfil them with honor to ourselves and glory to God our Father whom we serve. It was binding upon Timothy to refuse profane and old wives' fables, in order that he might become a faithful minister of the Gospel of Jesus Christ. The importance of our calling is as great as was Timothy's, and the necessity of our filling our stations as binding as it was upon him. No man can serve two masters, neither can we please two wills or desires; we are under the necessity of refusing the one and adopting the other. If we, at any time, give way to profane language or ungodly ways, we little by little get to commit greater sins, and begin to forget what and whose we are, and the fulfillment of our duties—such as teaching the Saints or preaching to the world—instead of being a pleasure becomes a burden. By this time we begin to find that the Spirit of God has taken its flight, and left us to grope in darkness and unbelief; and soon, unless we repent and leave off our vain practices and profane ways, we will be cut off from the Church and forfeit all claim to salvation. We have seen, from time to time, many instances of the kind, especially among the young; and, in many instances, such a deplorable result has been caused, in the first place, by a too free use of profane and old wives' fables, until those things became so engrafted on the mind that there was no room left for the cultivation of pure and virtuous principles. Then, dear brethren and fellow-laborers in the vineyard of Jesus Christ, let us refuse all manner of profane words that are unbecoming, and that are hated by God and his servants, and say in our hearts that, from this time forth and

forever, nothing shall be heard from our lips but that which is pure and holy, and has a tendency to edify, and that we will at all times exercise ourselves rather unto godliness, and set a good example before the Saints and the world. If at any time, when in company with our young brethren and sisters, we should see them give way to practices that are unbecoming, or hear them use foolish, slang phrases, and other inappropriate words—as the Apostle calls them, “old wives' fables”—let us not, by any action of ours, show that we countenance such things in the least, but that we disapprove of them altogether. Let us reprove them with brotherly love, and endeavor to show them, with a father's tenderness, that such practices do not emanate from a good source, and that they are calculated in their nature, if indulged in, to grieve the Spirit of God, and that they tend to degrade the persons practicing them rather than to exalt them. On the other hand, if they will refuse such things and exercise themselves unto godliness, that it will tend to exalt them in the Church and kingdom of God; that by so doing they will fit and prepare themselves to become saviors on Mount Zion, and kings and Priests unto their Father and God.

I hope and trust that the young of both sexes in the Church, particularly the young brethren in the ministry, will strive to be wise in their day and generation, and endeavor to prepare themselves for every event that, in the wise providence of God our Eternal Father, may await them, that they may be qualified to be saved in his celestial kingdom, with all the sanctified and redeemed of his people.

POPULAR INFLUENCES.

BY ELDER RALPH HARRISON.

Among the influences that have led society astray, and caused its members to reject hearing the truth, there is, perhaps, no one that has been more fatal than that which is sent forth in

what is known as “light literature,” such as romances, novels, &c., which may truly be said to be pestilential in their effects, because they destroy the appetite for truth and sound reasoning.

The proof of this is to be found in the fact, that the most simple and trifling things will attract the attention of the multitude, while the valuable time of thousands is absorbed, and worse than wasted, in reading the lives and supposed actions of men whose names are associated with crime and folly. Such works, no matter how ridiculous in their nature or demoralizing in their tendency, are eagerly sought after, bought and attentively read, as though they were the only source through which the happiness that they sought could be obtained. In too many instances important duties are neglected in order to peruse this trash, which increases the evils resulting from this pernicious practice. It appears that the Devil and his agents know the tastes of the people, and to satisfy them the press groans under the weight of the corruption and falsehood which it sends forth by millions of copies, with the titles of "The Knights of the Road," "Dick Turpin," "Jack Shephard," and many other such names; and these things are got up to suit the spirit of the times, with illustrations of the most striking incidents, to attract the attention of the young and unguarded. There is also a fine variety of love and murder tales, that will excite the passions of men, and unfit them for those things that would be of eternal benefit to mankind.

Instead of issuing such a stream of demoralizing falsehood, why does not the press send forth its millions of copies of the inspired translation of the lives of Abraham, Moses, Isaiah, Nephi, Alma, Mormon, Moroni, and the life of Joseph Smith and Jesus, with the revelations of God to man in our day! Because the mass of mankind would not read them; for this is the generation of whom the servants of God, both ancient and modern, have said, that they would make lies and love them,—and it is true, for there are a great many who take pleasure in making lies and more love to read them, while many believe them to be truth, and allow themselves to be governed by them. There are few among mankind who love the truth enough to read a tract concerning it, or to hear a man of God preach

it with any degree of interest, and if they do listen, it is with an irksome, distasteful feeling, which grieves the Spirit of God, and, not having that Spirit, they do not understand the truth. Why is this? Because they have been fed from early infancy upon fiction—mixed, perhaps, with a few grains of truth—and they cannot receive all truth at once, but want a mixture, and a very weak mixture at that. It is true that this generation is in gross darkness, and they can neither see nor understand the influences by which they are led, for instead of wasting so much of their precious time in reading such trash as is now read by the multitude, they would seek to understand the mind of God, and try to bring about and establish the kingdom of God on the earth. They seek to be happy, but without the truth there is no lasting happiness; therefore, it is necessary that we should study the truth and associate ourselves continually with those who love it, abjuring that which is not true as being of no worth and beneath our notice.

The world is flooded with falsehood, and is fast sinking under its destroying influence. We, as Saints of God, should not read those lies, nor receive of their influence, but should shun all such corrupting associations, and shield our children from them as much as possible, by not receiving such works into our houses. Do any of the Saints read them? It is to be feared that there are some who do, and who, at the same time, neglect to read the revelations of God. The latter seem dry to them, because they have used themselves to read romances, and have thus lost more or less of the good Spirit, and this is the reason that they appear dry. A few who cannot afford to purchase a *Star* once a week, can purchase one or two of these soul-destroying journals, and read them, to the neglecting the reading of the works of the Church. It is easy to discern those who read and make themselves familiar with the revelations of God, and those who do not. As God is the God of truth, we should get all the truth we can, as the more we know the nearer we get to him, until we shall have the veil drawn and we

shall be permitted to see him face to face, and be redeemed from the power of him who is the father of lies. We will thus fit ourselves to associate with

good and holy beings, and a more rational enjoyment will cause us to praise God unceasingly for his mercies unto us.

APOSTACY.

To be an apostate is to be hated by all men and to be loved by none, whilst exquisite misery is certainly his portion, evidenced by his continually striving to effect mischief, which cannot but spring from the wretchedness he is pregnant with, and which he bears about with him, go wherever he may. He is a living witness of how distasteful the truth can be to him who hates it, because it cannot be wooed by such a false lover as he is. How much happier would he have been had he never known it. Ah me! I see a poor and wandering wretch, whom none can love, none can pity, because once he said he was rejoicing beneath the sun's warm smiles, and now he cries out the sun does not

warm him as it once did, and he is miserable indeed, and he now says it never did warm him. But who can believe him, since he makes himself a liar? A man who contradicts himself, how is he to be relied on? But there are those who will believe him, or profess to do so, that they may appear justified in their hatred of the Latter-day Saints; that they may seem to have reasons for their thirst to destroy the virtuous and the good; this is their covering, and, but for this, every man, good or bad, would hate an apostate. Lord help me, and all thy servants, to shun this sad catastrophe—this unhappy fate.

JOHN BATT.

HISTORY OF BRIGHAM YOUNG.

J. B. Marsh (Continued from page 376.)

On the arrival of the other part of the company, I was sent for by them about midnight, to doctor them, but the messenger being unable to pilot me, I had to return to my house until morning, when I was sent for again, and soon found brother Blackslee, but too late to do him any good. He died the next day.

I started for Jackson county, and arrived Nov. 10, having been two weeks on the journey. I located in Jackson county with the brethren who had come from Colesville, where I was invited by brother Joseph Knight, who was very sick with the bloody flux. I attended him faithfully and my wife nursed him; he succeeded in overcoming the disease and soon got well.

I had my inheritance, about thirty acres, set off by Bishop Patridge, on the Big Blue river, Jackson county, where, before spring opened I had a

comfortable log house built, into which I moved early in the spring and commenced clearing land to raise a small crop that year. I succeeded in getting some corn and potatoes planted, which did very well. Before the year was out the mob combined together and drove us out of the county. Some of the Saints moved into Clay county; others with myself removed to Lafayette county, where we wintered, and during which time I kept a common school and taught the children of the brethren.

In the spring of 1834, having learned that Joseph and a company were coming to relieve the brethren, I moved over with many others into Clay county, where I was living when they arrived. Several of those who came up in Zion's camp remained in Missouri. I cultivated a small piece of land this summer and succeeded in

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raising some corn. I was chosen one of the High Council.

In January, 1835, in company with Bishop Patridge and agreeable to revelation, I proceeded to Kirtland, where we arrived early in the spring, when I learned I had been chosen one of the Twelve Apostles.

May 4th, 1835, in company with the Twelve I left Kirtland and preached through the Eastern States, holding Conferences, regulating and organizing the Churches, and returned September 25.

In the winter of 1835-6, I attended school, studied the first English Grammar under Sidney Rigdon, and Hebrew under Professor Seixas (a Hebrew by birth), and in the spring returned to my place on Fishing River, in Clay county, Missouri, where I arrived in the month of April.

Soon after this, difficulties having occurred between the citizens of Clay county and the Saints, a meeting was held near Liberty, the county seat, for the purpose of amicably arranging matters. I was appointed a delegate from Fishing River. At that meeting a committee of twelve were appointed to draft resolutions, which were received by unanimous vote; when a committee of three,—viz., Lyman Wight, myself and Samuel Bent were appointed to meet next day in Liberty for the presentation of these resolutions. I was appointed by said committee, spokesman, and was enabled to speak so feelingly in relation to our previous persecutions and expulsions, that General Atchison could not refrain from shedding tears. This meeting passed resolutions to help the Saints to seek out a new location, and appointed committees to collect means to aid the poor Saints to remove.

The Church considering the citizens were thus exerting themselves to have us removed, appointed Elisha H. Groves and myself to visit the Churches in Illinois, Kentucky and Tennessee, for the purpose of borrowing money to enter lands in the new settlement at the land office for the convenience of the Saints who were coming on. We started in July, and succeeded in borrowing upwards of \$1400, principally from the brethren in Kentucky and Tennessee, at 10 per cent. interest.

Sep. 19, 1836.—We parted with brother Woodruff and the Saints in Kentucky, brother D. W. Patten and his wife accompanying us to Missouri. I proceeded immediately to the new city which had been laid out, and called Far West, in our absence. On our arrival we delivered the money to those who sent us and received \$1 per day and travelling expenses, for our services while gone. We furnished our own horses. I procured a lot immediately, built a house and moved into it. During the winter I made improvements on my lot; got up my fire wood; Attended Councils and preached to the Saints.

About the month of June, 1837, I started for Kirtland in company with D. W. Patten and Wm. Smith, to try and reconcile some of the Twelve and others of high standing who had come out in opposition to the Prophet. On my journey I met brother P. P. Pratt about five miles west of Columbus, Ohio, moving to Far West; I prevailed on him to return with us to Kirtland. On our arrival I went to brother Joseph's house, where I remained all the time I was in Kirtland.

About this time a special meeting was appointed at Joseph's house, by himself, to which several of the brethren who were disaffected were invited. I was chosen moderator, and called upon the aggrieved parties to speak first. A reconciliation was effected between all parties.

July 23rd, Joseph Smith, jun., received a revelation to me concerning the Twelve apostles; and on the 27th, I started with Joseph and brother Rigdon for Canada. During this mission we visited the Churches in Canada west, and returned about the last of August.

Sep. 3.—I attended a Conference held in Kirtland, in which Luke Johnson, Lyman E. Johnson and John F. Boynton were rejected. John F. Boynton plead, as an excuse for his course, the failure of the Kirtland bank.

President Brigham Young, in a plain and energetic manner, strongly protested against his course, and was not willing to receive him into fellowship until a hearty repentance and confession were manifested. I sus-

tained brother Brigham's remarks and acquiesced in his testimony.

Soon after, in company with Hyrum Smith, I proceeded to Missouri, where we arrived in October, and in a few weeks, Presidents Joseph and Sidney arrived, and we held a Conference which sustained the Authorities of the Church.

Some time in the winter, George M. Hinkle, John Murdock and some others came to my house, and suggested the importance of calling a meeting to take into consideration the manner that W. W. Phelps and David and John Whitmer had disposed of the money which I had borrowed in the Tennessee and Kentucky Branches in 1836. Accordingly a meeting was

called Feb. 5th, 1838, and the conduct of the Presidency in Zion investigated. The Church would not sustain said Presidency, but appointed myself and brother D. W. Patten Presidents, *pro tem.*, until Joseph Smith would arrive. We also re-organized the Church in Zion, placing every officer in his proper place. Joseph arrived in Far West, March 14th, and approved of the course we had pursued.

May 18.—In company with Joseph, Sidney and others, I went north in Daviess county. We met with Oliver Cowdery, Lyman E. Johnson and others encamped, who were also exploring northward on Grand river. We soon returned to Far West.

(To be continued.)

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 18, 1864.

THE GOSPEL.—THE NECESSITY OF THE SPIRIT OF GOD TO COMPREHEND THE SCRIPTURES.

THERE is a beautiful story related in ancient history, of a certain Lydian, named Gyges, who possessed a ring of such remarkable power, that when the signet was turned inwardly upon the hand, it rendered its wearer invisible to all those around. If we look upon society, we will find that there are many persons who possess this ring, only that its power is manifested in a far different way. The ignorant opposer of the Gospel, viewing its principles through the discolored and distorted medium of his prejudices, can see no beauties in them, and their purity, simplicity and harmony are all invisible to his beclouded understanding. The faithful testimony borne by the inspired servant of God unto him, cannot penetrate through this thick covering of mental imbecility and darkness, and the opposer, happy in ignorance, forgets the nobler aim of existence.

If we will take an angular piece of glass, and look through it from different positions, we will find that our view, or scene, changes with each remove; yet, there is one point where, by the favorable arrangement of light, we can see more beauty than we can from any other. So it is with regard to the holy Scriptures. The holy Book, viewed simply as a book, is seen by all alike; but, when we come to examine its contents, we find that there is but one light

that is favorable to the unravelling of its prophecies and inspired sayings, and that light is the light of the Spirit of God. For the first fourteen centuries of its being it was kept within the monkish cloisters of superstition, altogether unknown, but to the ascetic driveller from whose bosom all human sympathy had fled, so that its mission of consolation and of salvation to man could not be fulfilled.

We find, however, that when the mighty power of the printing-press had been discovered and set in motion, that it was the first book that headed the long list that has since followed, until now, the humblest peasantry of the greater portion of Europe can more readily obtain one and peruse it, than could a monarch several centuries ago. But with this increase of Scriptural and spiritual knowledge, has there come a corresponding increase of spiritual light? As men become more knowing and crafty in worldly wisdom, so do they become more stubborn and opinionated. Human learning has thus dared to place itself in opposition to the wisdom of our heavenly Father. The Jews, at one period of their history, gave all praise to Jehovah, and attributed to him all of prosperity or punishment that they met with and experienced; but, there came a time when they disregarded even the teachings of his Son—when they persecuted and put him to death. They imagined they had become wiser in their generation than their fathers were—that is, they had become wiser with regard to disputation and worldly craftiness. There were no Pharisees and Sadducees, nor Essenes, amongst them in the days of Moses—there were no learned men who dared place themselves and their puny wills in opposition to the mind and will of God. Impiety, in those days, was punishable with death, and woe be unto the liar and adulterer. Astute Christianity calls this the dark ages of religion, suited, indeed, to the low organization and imperfect knowledge of such a people as the Jews, but totally unfit for modern man, who has had the benefit of this wonderful experience gained by the long lapse of intervening time.

But, learning will not teach man the meaning of the holy Scriptures. He must have superior light to explain their mysteries unto him, would he be learned therein. He must obtain possession of the Spirit of God. Its radiance must be shed abroad upon his mind. Man's soul must feel the genial flow of its life-giving power, and his ears must be saluted with the dulcet harmonies of its celestial numbers. No amount of college learning, nor of inquisitorial exactness, will enable us to foretell the future without the Spirit of God. We must have light—we must have revelation, and then harshness is toned down into harmony, adversity is merged into necessary schooling, and we meet all trials with resignation. There is too much philosophy and too little fervor in the religion of the day; too much theory and too little practice. Unblessed by the Spirit of God, ratiocination takes the place of simplicity and ardor, in the mind of man; and when we, Latter-day Saints, would restore both reason and harmony, we are persecuted by the world.

It does seem that the simplest and most observable ordinances of the Gospel have the least attention paid to them. They are explicitly laid down and explained in the Scriptures, but they are not complex enough to suit the metaphysical tendencies of human learning. There is no glare of eloquence, no unnatural straining for effect, but the most direct method is taken to arrive at truth. Like a man who places his eyes upon a distant object, and advances toward it regardless of immediate impediments, so men who depend entirely upon

their learning, are liable to stumble and fall. They do not take the necessary precautions of surveying the approaches before they assault and strive to storm the fortress. They look at heaven, but they do not count the labor, the toil, the trial and difficulty to be met with and overcome on their journey. They place too much confidence upon their ability and power to bend circumstances to their purpose, and pay too little attention to the cultivation of the Spirit of God. They mistake darkness for light, intolerance for liberality of sentiment, and, when we would show them their error, they fly into a passion and persecute us. The ring is turned inwardly upon themselves, and they cannot see their own imperfections; and, with the Gospel we practice, they see none of its beauties, none of its blessings, and none of its enjoyments.

We are looked upon by the world as unbelievers in the Bible. We are, however, the only people upon the face of the earth who practice the principles it inculcates. The Gospel ordinances, its gifts and powers and blessings, are taught by none but by us. We are the only people who claim and receive the miraculous manifestations of the power of God. In sickness we apply to the Great Physician of all ills and disorders, and if our faith fails not he never refuses to heal us. Amid the jarring strifes of human vindictiveness, we look to him for protection and safety, and he leads us on to the haven of quiet and security. If we seek for knowledge with regard to principle, his Prophets will give it unto us, and if we are faithful he will bestow salvation upon us. We, then, are the only ones who are led by the revelations of his will and by the light of his Holy Spirit.

Cannot we do anything toward enlightening those that sit in darkness? Cannot we assist somewhat in the rolling back of this cloud of error which destroys the certainty of understanding? Yes, most assuredly we can! We have the holy Scriptures, we have the teachings of the inspired servants of God, and the light we have we are taught to dispense abroad unto others. We are told not to hide our candle "under a bushel," but to place it where it will illuminate the whole room. The humblest of the Saints of God can assist in this great Work. Each one can pray unto God that he will strengthen the hands of his faithful servants. They can live consistently with their religion, and their influence will insensibly begin to be felt. The little flower, hid away among the grass and bushes, and all unseen, is known to be there by the fragrance it distils upon the air; so the humble, faithful Saint is known to God by the ascending incense of a grateful heart, and by the rippling murmur of his prayers.

DEPARTURE. The ship *Hudson*, captain Isaiah Pratt, master, sailed from Shadwell Basin, London, with 863 souls of the Latter-day Saints on board, on Friday, the 3rd instant, for New York. On the night of Friday she anchored a little below Gravesend, and, as we learn, hoisted anchor and pushed out to sea from there at 3 a.m. on Saturday. The Saints on board, when we parted with them on Friday evening, were feeling very well, and were indulging in sanguine hopes of a pleasant and prosperous voyage. We trust that their hopes will be fully realized, and that their voyage to New York will be as speedy as the most sanguine can reasonably desire. This ship has sailed about seventeen days later than the time we wished to have the last of the emigrating Saints go, and that number of days later than we arranged, in the beginning,

for her to depart. When we concluded the arrangement for her in the first place, it was expected by the parties of whom we chartered, that she would be in London in time to sail on the 16th of May, and with that understanding we settled upon her. She was delayed in New York, however, much beyond the time that had been assigned for her departure. Much as we were averse to this delay, we had no alternative but to submit to it, as ships were so scarce that another could not be obtained that would answer our purpose any better, either as to price or the time of departure, than the *Hudson*. Our prayer is that the winds and the waves may be so propitious that this goodly ship, with its precious freight of souls, may be wafted so speedily on its voyage, that no serious detention may occur to the Saints and the teams which are to carry them, in consequence of the vessel's departure being delayed.

The company was placed under the Presidency of Elder John M. Kay, with Elder George Halliday, John L. Smith (brother Smith having charge also of the Swiss and Holland Saints,) and Matthew M'Cune, as Counsellors. Elder Alexander Ross acted as clerk. Besides the Elders named, there were on board Elders Louis A. Bertrand, Samuel Neslen and Thomas O. King, who were returning to the Valley after finishing their missions in these lands, and Elders Alexander Ross, William Sanders, James C. Brown, George Webb, Thomas C. Patten and John Miller, who had been released from the ministry in this country to emigrate to Zion; also Elder Peter C. Neilsen, late President of the Bornholm Conference in Denmark, but who has been laboring in this country for two or three months past.

Elders Kay, Halliday, John L. Smith and King, were appointed a mission to Europe in the Fall of 1860, and started for this country directly afterwards, reaching here toward the close of that year. Elder John L. Smith was appointed to take charge of the Swiss and Italian Mission, and repaired to Switzerland, in which and adjacent lands he has continued to steadily labor until the last General Conference held in Birmingham, since which time he has been laboring in the London District in this Mission. Elder Kay was appointed to preside over the Manchester District, comprising the Manchester, Liverpool and Preston Conferences. In April, 1863, he was removed from this District and appointed to preside over the Birmingham District, where he has continued to labor up to the time of his departure. Elder Halliday was appointed to preside over the Bristol District, comprising the South, Wiltshire and Land's End Conferences, in which field he has continued ever since, only leaving there for a brief period to make a visit to the Saints in Ireland, which land had been attached to his District. Elder King labored first as a Travelling Elder in the Bristol District, then as the President of the Wiltshire Conference, afterwards as Travelling Elder in the London Conference, and, finally, since April, 1863, as President of the Bedfordshire Conference. Elders M'Cune and Neslen were appointed missions and left the Valley in the spring of 1862. They reached England in September of the same year. Brother M'Cune was appointed to travel in the Dundee Conference, and afterwards to preside over that Conference. Since the General Conference at Birmingham he has been travelling in various parts of the Mission, administering the Word unto the Saints. Elder Neslen was appointed to travel in the Norwich Conference, and since early in 1863 he has presided over that Conference. Elder Alexander Ross has been laboring for a number of years in the ministry as a Travelling Elder. In April, 1862, he was appointed to preside over the Leicester Con-

ference, where he has continued to labor up to his departure. Elder William Sanders has labored as a Travelling Elder, and, finally, as President of the Kent Conference. Elder James C. Brown has been laboring as a Travelling Elder in Scotland, and, finally, as President of the Edinburgh Conference. Elders George Webb, John Miller and Thomas C. Patten, have been laboring as Travelling Elders, the two former in the Bedfordshire District, and the latter in the Reading Conference.

These Elders leave here, as far as we know, with the good feelings and confidence of the Priesthood and Saints in the fields where they have labored. We wish them much joy and prosperity in their future labors; and though their ministrations are ended here for the present, we hope that they will not view their missions as being finished, and lay off the harness which they have worn so constantly of late, but rather go home with the full determination to be more diligent than ever in exerting every faculty and energy of mind and body in helping to roll forth and bear off the Work of God.

Though there have been some things connected with the emigration this year that have been rather perplexing, owing to the scarcity of suitable ships and the consequent high rates of passage, yet, on the whole, we cannot contemplate the season's operations without feeling very grateful to the Almighty for his kindness in opening up our way, and the way of the Saints who have emigrated. The Lord's hand has been visible over us for good, and we cannot refrain from praising His holy name for his loving-kindness to his servants and people.

The total number of souls, who have emigrated this season, is 2,650—a rather large emigration, it may be considered, when the circumstances which surround the Saints are taken into consideration. Many of the Saints in Denmark, who were expecting to emigrate to Zion, have been prevented by the war which has broken out between the Prussians and Austrians and the Danes. The accounts from there, which we have received, give remarkable accounts of the way the Saints in Jutland have escaped the evils which always follow the occupation of a country by hostile troops. Though some of them would have emigrated, probably, had the war not broken out, yet, in remaining, they have verified the truth of God's promises to his people; and while others have been suffering to a grievous extent from war and the ravages of the soldiery, they have escaped comparatively untouched.

Friday, the 3rd inst., being a rainy day in London, the meeting to organize and instruct the Saints, which we had appointed to be held at 8 a.m., did not come off, much to the disappointment of the Saints and many strangers who were interested in the departure of so many people, and who wished to be present to hear the proceedings. However, as there are a number of experienced Elders on board, the Saints will scarcely miss this, as they will be able to receive the necessary instruction while they are journeying.

ABSTRACT OF CORRESPONDENCE.

SOUTHAMPTON CONFERENCE.—Elder Brigham W. Kimball writes to us from Southampton, on the 4th ult., expressive of his satisfaction in his labors in the ministry, and of his determination to live for the upbuilding of the kingdom

of our Father. The Saints whom he has met in his travels, and amongst whom he has been called to labor, have been very kind to him, and he has striven, by his example and conversation, to repay them therefor by words of cheer and encouragement.

DUNDEE CONFERENCE.—Elder John Sharp, jun., writes from Dundee on the 16th ult., expressive of his thankfulness to God for his blessings unto him. He says:—"I am thankful to say that in this Conference the Work is not on the retrogression, as we still add occasionally to our numbers. We have added since the new year more, I believe, than will emigrate; and, although the places of those departing for Zion are already filled up, I am living in constant hopes of seeing yet a few more added to our numbers the coming summer. I cannot doubt, for a moment, but that there are many honest-hearted and truth-loving men and women among the inhabitants of Dundee and its surrounding villages and towns; but their minds have been poisoned by false reports and scurrilous pamphlets, written by persons entirely ignorant of our true character, so that it is next to impossible to approach them to disabuse their minds if we are known as "Mormons." I feel thankful, however, for the assurance that the time is not far distant when the name of a Latter-day Saint, or "Mormon," as the world is pleased to term us, will be more respected, and the promulgators of its principles will be listened to with more attention than they are at the present time. I feel well in the work in which I am engaged, and I am determined to do all in my power to promote the success of the great cause of righteousness, and to profit by that which I hear, or suffer, that by my experience I may become more useful to my heavenly Father."

C O R R E S P O N D E N C E .

ENGLAND.

BEDFORDSHIRE CONFERENCE.

Hemel Hempstead, May 26, 1864.
President Cannon.

Dear Brother,—It is with much pleasure that I take my pen to address you on the eve of my departure from England, and to state a few of my feelings. When I look back to the time we started from Utah to take our missions to this country, it seems but yesterday; yet many changing scenes have passed over our heads in that time. In my mission I had my difficulties, trials and temptations, but never once have I regretted that I was called to pass through them, for I have ever realized that they were necessary to perfect me and everyone else, that we might be tried in all things, and be prepared to occupy the exalted stations that will be filled by the people of God. I have reason to thank and praise my Father in heaven

for his blessings to me, in giving me health and strength, and in giving me friends on the right hand and on the left. When I have felt the weakest and most humble, my testimony is, that I have done the best. But when I felt independent, because I could talk one time to my satisfaction, and thought I should another, then invariably has it been shown me that without the blessing and power of God I could do but little, resting on my own strength, and I know that whenever I have looked to Him in humility for aid, that it has been given me. In the several Conferences that I have labored in, I have gained an experience in each that has done me much good; and I have had much joy in laboring with those brethren that have been placed over me. I know that I have my weaknesses and imperfections, and I have to thank my brethren for all the wise counsel and advice that

they have given me from time to time, and for the good that I have done I give praise to God, and I hope that, although I have not baptized every one who has come under the sound of my voice, the fruits of my labors may be seen like bread cast upon the waters, after many days. My desire has been to see this Work roll on, and I have tried, in my weakness, to assist in doing it. I can look back and see now where I could have bettered my course, and where I lacked wisdom. The experience my mission has given me, gold could not buy—it is worth more than the honors of the world; and now that I have the privilege of returning home, I want to work upon the experience gained, and never shake the harness off, for I know it is of no use to run well for a time, and then give up the race. My determination is to keep in the service of God, and do that which his servants call me to do. In leaving England I leave many dear friends; may God bless them, and they will be blessed, for they are good Saints, and He will not forget them. They may not hear often from me, but they will not be forgotten, and I trust none will think so that I have labored among. I have tried to bless and comfort them, and do them good, and I am happy to say that I have not one ill feeling toward any, but that my heart is full of blessings for them and all the people of God, wherever they may be. If I have trespassed against any, I have not done so knowingly; I hope they will forgive me as I will forgive them. I go away with a happy feeling in knowing that I have made many friends, and that I know of no one but what I shall be glad to give a hearty welcome to in the Valley, and that if ever I returned here, that I should receive the same from them. This gives me much joy. I shall always feel an interest in the Bedfordshire Conference, because my last year in England has been spent here, and my prayers will ever be that brother Gibson, who now presides over it, may be blessed, and those with him, and that the Work may roll on more rapidly than ever. A goodly number are going to the Valley this year, and prospects are good in many places for

a further increase, and for many more to go next year.

I will now conclude, praying God to bless and strengthen you in your arduous duties, that must weigh heavy upon you at this time, and that you may have a safe return home. I remain your brother in the Everlasting Covenant,

THOMAS OWEN KING.

✓ SOUTH AFRICAN MISSION.

Port Elizabeth, April 13th, 1864.
President Cannon.

Dear Brother,—I hope that you will excuse my not writing to you before, as Elder Fotheringham has, I believe, kept you continually posted with regard to all the affairs of this Mission; but as he has been released, it now devolves upon me, and I feel it my duty, as well as a privilege, to write you a few lines, that you may know of the continued prosperity of the Work in this part of the Lord's vineyard. A few Saints have been able to leave this colony for Utah this season: one party, under the charge of Elder John Talbot, nine in number, per barque Echo, for New York, on the 5th inst.; another company under the care of Elders Fotheringham and Dixon, eighteen in number, to the same port, via Boston, sailed on the 10th, in the barque Susan Pardew; they were both English barques of the first class, and their accommodations were good. It has been by faithfulness, strictest economy and obedience to counsel, that the few Saints have been enabled, under existing circumstances, to affect their deliverance from Babylon, and they now can realize that the Lord has blessed them, and they have left with light hearts and cheerful countenances. There has not been so large an emigration as was anticipated, owing to the Saints not being able to dispose of their property to obtain the necessary means.

There are many good Saints yet in this colony, who are very anxious to gather with the people of God; many have had opportunities of doing so, but did not improve upon them, and they will now have to struggle hard if they make their escape. The Saints here are scattered, and but few can meet together, but the most of them

feel to do right, and to live up to their privileges. I have felt well in laboring in this land—the Lord has blessed me; and while travelling from place to place, I have endeavored, in my weakness, to preach the Gospel, and to give such counsel as would be beneficial to the Saints. I was sorry to part with the Elders from Zion; they have labored faithfully in this country in preaching the Gospel, and have done a good work, and my desire and prayer for them is, that they may return to their homes in peace and safety, with those under their charge.

I expect to leave here for Human's-dorp in a few days, to visit the Saints

there. My time will be occupied in travelling, as the Saints are very much scattered, and there are no Travelling Elders in the Mission. The Saints need visiting often, and my prayer is that the Lord will raise up faithful laborers to assist me. I feel to do the best that I can to help to roll on the Work of God. A few are investigating, and I hope to see many embrace the Gospel in this land.

I will conclude with kind love, praying God to bless you and all those who are engaged in the Work of God. Your brother in the Gospel of peace,
M. G. Arwood.)

SUMMARY OF NEWS.

AMERICA.—Despatches from General Grant up to the morning of the 26th ult., state that his movement was progressing, and the result would be manifest in 24 hours. General Lee's position covers Sexton's Junction, his right resting on Little Swamp and his left on Little River. The Federals have abandoned their depots at Fredericksburg and Aquia Creek, and have established another nearer to General Grant. General Mosby has completely destroyed the bridges and blockhouses from Union Mills to the Rapidan. The withdrawal of the Federal outposts around Washington enabled him to do this.

The Confederates have commenced firing from the banks of the James River on General Butler's supply boats. General Banks has arrived at New Orleans. The Federals are evacuating Texas. General Sherman has flanked General Johnston's position at Albuena, on the Ellowah River. It is reported that Johnston will not fight, but will transfer his troops to reinforce General Lee. In the absence of any direct intelligence from the army, unreliable rumors of a disaster to Butler have been circulated. It is also reported that Grant is moving toward the Peninsula. Pope is marching from the south-west with 6,000 men to operate in the Shenandoah Valley. The capture of the blockade steamers Granite City and Wave, off Sabine Pass, has been confirmed. According to late despatches from Cairo, General Palk had detached about 10,000 of his force from Mobile to operate against General Banks. General Crook and Averill are said to have gained a series of successes in Western Virginia, in one of which they defeated Generals Mordan and Jones, near Wytheville, and captured General Jenkins, who was badly wounded, together with 300 prisoners. In the Confederate Congress, on the 23rd, a series of resolutions were introduced from North Carolina asking for the appointment of commissioners to obtain an armistice of 90 days from the Union Government, with a view to obtain a peace. The resolutions were tabled. Passengers by the City of London state that at the date of their departure from New York a general engagement was imminent between Grant and Lee, but the publication of the result was ordered to be suppressed by the Federal Government until 24 hours after receipt. The carnage during the late battles between Grant and Lee in Virginia was dreadful. The fearful rapidity with which regiments were depleted will be understood when the circumstance is given that the 9th N.Y.S.M., or 83rd Volunteers, on the last charge, numbered but fifteen enlisted men and three officers. Many other regiments occupying exposed positions were similarly diminished.